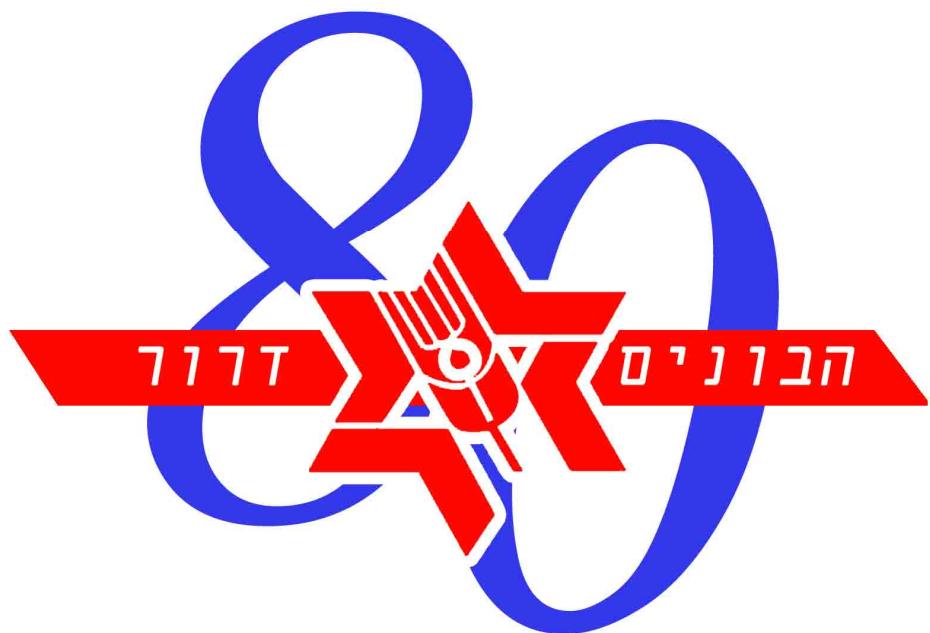


# The Complete *Chukka* of Habonim Dror Southern Africa



2011

**The Complete Constitution  
of  
Habonim Dror Southern Africa  
Revised 2011**

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## ***Preamble***

We, the members of Habonim Dror Southern Africa,

Aim to educate Jewish Southern African youth on Zionism, Judaism and concerns of Humanity.

Aim to inspire Jewish Southern African youth to prioritise and actualise Judaism, Zionism and Service to Humanity in their lives, whilst living out the values of tolerance, peace, equality, freedom, respect and human rights.

Recognise, and are informed by, the history of Habonim Dror Southern Africa, the State of Israel, the Republic of South Africa and the Jewish People.

Define ourselves as politically and economically left wing.

We therefore, adopt this constitution as the guiding basis of our movement

Aleh Ve'hagshem  
(Go up and fulfil)

## **Glossary and Definitions**

For the sake of clarity, some of the more common Hebrew terms used by Habonim Dror Southern Africa [HDSA] are included below.

Where two terms are co-joined to create a title (e.g. *S'gan Mazkir*), this list will contain those words separately.

**The HDSA Movement is defined through the following Hebrew terms:**

- 1.1 *Chukka* will be translated as constitution.
- 1.2 *Vaida Artzit* (*Vaida*) will be translated as *National Assembly*.
- 1.3 *Hanhaggah Artzit* (*Hanhaggah*) will be translated as *National Executive*.
- 1.4 *Ken* will be translated as *Movement Centre*.
- 1.5 *Mazkirut* will be translated as *Secretariat of a Ken*.
- 1.6 *Rosh* will be translated as *Head of a movement body*.
- 1.7 *S'gan* will be translated as *Deputy or Vice*.
- 1.8 *Gizbar* will be translated as *Treasurer*.
- 1.9 *Rosh ken* will be translated as *Head of a Movement Centre*.
- 1.10 *Mazkir* will be translated as *Secretary*.
- 1.11 *Mazkir Klali* will be translated as *General Secretary* and will mean *National Chairman*.
- 1.12 *Chinnuch* will be translated as *Education*.
- 1.13 *Shichvah* will be translated as *Age Group*.
- 1.14 *Chaver* will be translated as a *Member of HDSA*.
- 1.15 *Madrich* will be translated as *Youth Counsellor*.
- 1.16 *Channich* will be translated as a *participant of an educational activity*.
- 1.17 *Bogrim* (*Boger*) will be translated as *active chaverim of the movement who have graduated from Shomrim*.
- 1.18 *Tzairim* (*Tzair*) will be translated as *chaverim of the movement in any shichvah between Garinim and Shomrim*.
- 1.19 *Manhig* will be translated as *Chief Commissioner* and will mean *Honourary President*.
- 1.20 *Shaliach* will be translated as *Emissary from Israel*.
- 1.21 *Va'ad* will be translated as a *Committee*.
- 1.22 *Va'ad Poel* will be translated as *Working Committee* and will mean the *Executive of a movement body*.
- 1.23 *Tafkid* will be translated as *Responsibility or Job* and will often refer to a *portfolio*.
- 1.24 *Arachim* will be translated as *Values*.
- 1.25 *Bikoret* will be translated as *Critique*.
- 1.26 *Chazon* will be translated as *Vision*.
- 1.27 *Bitzu'a* will be translated as *Action*.
- 1.28 *Peulah* will be translated as a *structured educational activity*.
- 1.29 *Hagshama Atzmiet* will be translated as *Self Actualisation or Self Fulfilment*.
- 1.30 *Ekonot yesod* will be translated as *Ideological Pillars* and will mean *Core Principles*.
- 1.31 *Hadracha* will be translated as *Youth Counselling*.
- 1.32 *Machaneh* will be translated as *Camp*.
- 1.33 *Dugma Ishit* will be translated as *Personal Example*.

## **Section 1 - Name**

- 1.1 The organisation hereby constituted will be called **Habonim Dror Southern Africa**
- 1.2 Its shortened name will be Habonim Dror or HDSA (hereafter referred to as "HDSA" or "the movement").
- 1.3 Body Corporate -

The movement will:

- 1.3.1 Exist in its own right, separately from its members.
- 1.3.2 Continue to exist even when its membership changes and there are different office bearers.
- 1.3.3 Be able to own property and other possessions.
- 1.3.4 Be able to sue and be sued in its own name.

## **Section 2 - Objectives and Values**

### **2.1 Values (The Principles of Habonim)**

*Members of Habonim Dror Southern Africa confidently strive to...*

- 2.1.1 be independent, critical, creative and tolerant in their thinking.
- 2.1.2 be people of conviction and action.
- 2.1.3 be self disciplined and lead by example in all decisions.
- 2.1.4 respect and tolerate all people, provided that their practices do not harm others.
- 2.1.5 promote an equal, democratic and just society.
- 2.1.6 recognise our South African identity and responsibility in furthering a free, equal and democratic South Africa.
- 2.1.7 value and respect nature.
- 2.1.8 serve their chaverim and their communities.
- 2.1.9 identify with their Jewish heritage, and create an environment rich in Jewish morals, culture and tradition.
- 2.1.10 pursue knowledge and educate in all spheres, focusing on Israel, Judaism and the Hebrew language.
- 2.1.11 improve and build the state of Israel through a shared and committed vision.

### **2.2 Ultimate Hagshama**

The movement considers the ultimate ideological Hagshama to be *Chalutzic Aliyah*; the simultaneous fulfilment of all three *ekronot yasod* (ideological pillars) - that is, leading a socially active life for the betterment of society, maintaining a meaningful Jewish identity and being politically active, in Israel, according to the values expressed in this document.

The movement acknowledges the difficulty in reaching fulfilment in all spheres and supports the enormous value and dugma of any member trying to fulfil the above ideals whether in Israel, South Africa or elsewhere.

To enable this to become a realistic aim the movement recommends to the National Mazkirut to embark on a programme of ensuring that every level of education in the movement refers to these ideals.

## 2.2 *The Madrich as a Role Model*

The word "Madrich" comes from the Hebrew "Derech" which means path. Thus Madrichim are by definition imparting a direction for life to their Channichim, whether by intention or not. Furthermore, Habonim Madrichim not only show the path but explore it together with their Channichim. It is dangerous for Madrichim to be leading Channichim down a path when they themselves are unsure of the destination or direction.

Madrichim need to have a reason for being in Habonim Dror. To some extent everyone can have their own reasons although the reasons must exist. There must be a coincidence of goals between the various reasons for being in the movement and the stated ideology of HDSA as per the chukka.

As such, being a Madrich is the highest level of engagement and involvement with the movement. A Madrich should therefore hold the utmost degree of respect and responsibility for the ethos of the movement and of being a role model within it.

Therefore, Madrichim must educate themselves on the issues which they will be educating Channichim on. Madrichim of Habonim Dror must hold opinions on relevant issues, which to a "reasonable extent" are in line with the chukka of Habonim Dror Southern Africa.

## **Section 3 - Ideological Platform**

*The ideology is split into 3 platforms; they are interconnected, interdependent and function as one.*

### **3.1 Judaism**

#### **Arachim - Values:**

HDSA believes that the following Jewish values are fundamental to its ethos:

- Kehilla - community
- Working towards creating a Jewish community, which serves as a positive example of all values expressed in the Service to Humanity Pillar.
- Tikkun Olam - working towards improving the world through action.
- Equality and tolerance

#### **Bikoret - Critique:**

HDSA recognizes the following as challenges facing South African Jewry:

- Assimilation - HDSA recognizes the problem of assimilation within Southern Africa and regards it as detrimental to Jewish continuity within Southern Africa.
- HDSA feels that a large number of South African Jewish youth are not offered a vehicle with which to express their Jewishness in a meaningful and relevant way.
- HDSA recognizes a lack of Jewish pride amongst many of the non-observant members of the greater Jewish community.
- HDSA recognizes that Orthodox Jews are not adequately catered for within the Habonim Dror movement framework.

#### **Chazon - Vision:**

HDSA envisions its potential within the South African Jewish community as the following:

- As providing a unique alternative vehicle for Jewish expression, with an overriding character based on common Jewish heritage, culture and history and practicing this with sincerity and commitment.
- As creating an environment in which Jews of different practices can come together, interact and learn from one another based on the principles of mutual respect.
- As providing a comprehensive pluralist education.

## **Bitzu'a - Action:**

HDSA commits to the following methods of action:

- To promote the idea that the movement will accept all those people to Machaneh, and the movement, who consider themselves *exclusively* Jewish (i.e. are not a member of another religion, for example Jews for Jesus).
- To provide all members with a pluralist Jewish education with a focus on the following aspects:
  - a. A knowledge and understanding of classic and modern Jewish texts and scriptures and contemporary Jewish thought.
  - b. A knowledge and understanding of Jewish history, heritage and culture appropriate for each age level.
  - c. A working knowledge and appreciation of Hebrew as the language of the Jewish people and Israel.
- HDSA expresses its Judaism through the celebration of Shabbat and all Jewish Chaggim festivals and events, based on Jewish culture, heritage and history.
- HDSA aims to create a viable alternative way for non-affiliated Jews to express their Jewishness while providing a pluralist framework based on inclusion.
- HDSA see it as their responsibility to empower Orthodox chaverim to cater for themselves by providing them with the means to take the initiative and express their Judaism in a way that is meaningful. If a chaver feels that a specific practice/event infringes on their form of Jewish expression, their concerns will be taken into account and an alternative environment will be created, within reason.

## **3.2 Zionism**

### **Arachim - Values:**

Zionism is the belief in and support of the self-determination of Jews in Midinat Yisrael - The State of Israel.

HDSA acknowledges the importance of Zionist activism within the Diaspora, in order to instil a love of Israel in its members and the wider community. HDSA aims to strengthen the connection between Diaspora Jewry and the Jewish people in Israel.

The movement sees Aliyah as the highest fulfilment of Zionism.

HDSA members should be encouraged to take up positions within the Jewish community, particularly within the Zionist organization and its affiliates.

### **Bikoret - Critique:**

HDSA recognizes the following challenges facing Israel today:

#### Terrorism against Israel

HDSA is abhorred by the policy of terror carried out against Israel and its citizens. HDSA understands that the terrorist attacks are tragic and traumatic for Israel and its citizens and are a huge barrier in the path to peace.

#### The Separation Barrier

While Israel has a right as a sovereign state to secure itself along its legitimate borders, our objection to the separation barrier is based on its extension beyond the 1967 “green line”.

HDSA sees such extensions as detrimental to a just negotiated settlement. Furthermore, this barrier is recognized as illegal under international law, and unfairly restricts the movement and economic freedom of Palestinians in the West Bank.

We recognize that a legitimate barrier can continue to provide safety for Israeli citizens.

#### The Occupied Territories

HDSA strongly opposes the continued occupation of the West Bank and affirms that peaceful negotiations are the only realistic means of affirming a peaceful and stable Middle East.

#### 2008/2009 War in Southern Israel and Gaza

The members of HDSA are deeply saddened by the 2008/2009 war in Southern Israel and Gaza, and view this conflict as a major setback to our vision of a peaceful two-state solution.

HDSA recognises the thousands of Hamas rockets fired into Southern Israel as terrorist atrocities, which have killed innocent civilians and instilled a deep sense of fear in Israeli society.

HDSA recognises Israel's right to defend her borders.

HDSA abhors the huge number of civilian casualties in Gaza.

HDSA supports negotiations between Israel and any democratically elected government of the Palestinian people.

HDSA recognises that a peaceful settlement and the establishment of a Palestinian state next to the Jewish state\* cannot be separated from a full Israeli withdrawal of troops in Gaza, a ceasing of Israel's control of Gaza's air and coastal spaces and allowance by Israel of civilian aid into Gaza, ceasing of all terrorist activities from Gaza Strip and West Bank, the mutual recognition of both parties and an end to the Israeli occupation of the West Bank.

HDSA recognises and applauds the Israeli withdrawal of troops from Gaza in January 2009. While the ceasefire is a positive step forward, HDSA encourages partnership in dealing with progressive action, not unilateral decisions.

\*see statement on two-state solution under 'Vision'

#### Threat to Israel's Democracy

HDSA is deeply disturbed and concerned by the rise of anti-democratic action and rhetoric in Israel's Knesset (parliament). In this regard, we call for the resignation of Israeli Foreign Minister Avigdor Lieberman from office. We find the proposed investigation into the funding of Israeli NGO's, such as 'Breaking the Silence' and Machsom Watch, to be dangerous and to pose a threat to Israeli democracy. We recognise and esteem to be a part of the crucial role that Israeli civil society plays in creating a society that is morally committed to the truth and based on equality. We applaud the resistance by politicians; academics and activists in the Israeli left that have actively stood against this trend.

## Chazon - Vision

### HDSA's vision of a Two State-Settlement to resolve the Israel-Palestine conflict

In order to resolve the Israel-Palestine conflict, HDSA strongly supports a negotiated two-state settlement, based on the 1949 Rhodes Armistice Agreement Line (The line extant on 4 June 1967 - "The Green Line").

HDSA envisage a Jewish State and Palestinian State co-existing peacefully alongside one another. Our vision sees a Palestinian State established in The West Bank and The Gaza Strip, with Arab East Jerusalem as its capital and a negotiated settlement regarding The Old City.

Furthermore, we believe that the long term security for both Israel and Palestine can only be achieved by the removal of Israeli settlements, ceasing of all Palestinian terrorist activity and a just resolution to the Palestinian refugee problem.

## Bitzu'a - Action

### Aliyah

HDSA actively encourages Aliyah, according to the values and beliefs as expressed in this document, and motivates its members to explore Israel as a viable option. HDSA also respects the personal choices of her chaverim and recognizes other forms of expression and fulfilment of the Zionist ideal in Israel, South Africa or elsewhere.

HDSA will honour olim and people who choose to go to Israel for an extended amount of time through ceremonies held before the Bogrim during Machaneh. The oleh being honoured will be awarded a traditional peg.

### Kvutza

HDSA believes that through the ideals of kvutza an individual is able to reach heights of personal fulfilment and development. HDSA recognises the vehicle of a kvutza as an essential method in incorporating the values of trust, mutual understanding, respect and camaraderie.

### Chalutzic connection with Israel

HDSA strives to create and maintain strong and consistent relationships with organizations and people pursuing an environment in Israel, which we regard as being in line with our ideology.

HDSA believes that those of its members living in Israel, with or without having made formal Aliyah, must

- contribute to the continual up building of the State of Israel
- should strive for social welfare and social justice in Israeli society with the accompanying elements as aforementioned
- should work to uplift the disenfranchised amongst all peoples of the region
- should work actively to build bridges between the religious and ethnic groups in the region
- should work to promote dialogue between Israeli and Arab populations, especially between Israelis and Palestinians.

### Education

HDSA will encourage its Channichim and Bogrim to learn about Israel, its culture, its history, its conflicts and dilemmas. This will be done through peulot, tekesim, seminars, and educational programmes during the year and Machanot.

### Direct contact with Israel

HDSA acknowledges the importance of sending its members to Israel through organized programs and understands the contribution these programs can make to the connection of its members to Israel. This is done through sending Habonim members to Israel on a variety of programs from the age of 16. For example Shorashim, Shnat, pilot tours, Bogrim tours etc.

HDSA will strive to send appropriate chaverim from the second year of Bogrim on the Shnat program to Israel. We will also strive to encourage chaverim to consider this as an option for a gap year from an early age.

HDSA recognizes other gap year programs in Israel, that fall into the ideals and ethos of the movement. For example kibbutz ulpan, MDA, volunteering, internship etc.

### HDSA Bayit in Israel

HDSA calls on Habonim Dror Olami and the Va'ad Yeutz to help in funding a HDSA bayit in Israel. HDSA calls on the Bogrim to commit to using this structure, and for the mazkirim to encourage action in Israel. The bayit will be used in HDSA programs in Israel, such as shorashim, Shnat and Bogrim Leadership Tour.

### ***3.3 Equality and Service to Humanity***

#### **Arachim - Values:**

HDSA envisions a world where equality is the fundamental value governing human interaction. A world based on the values of: freedom, peace, social justice, self-labour, compassion, respect, sharing, co-operation and mutual responsibility.

#### **Bikoret - Critique:**

##### **The World:**

###### **Socio-economic Inequality**

HDSA recognises that inequality in the world stems from greed and the drive for material indulgence. HDSA finds the growing gap between rich and poor intolerable<sup>1</sup>. Whilst recognising that different levels of wealth will occur, social exclusion or oppression should not be the result.

###### **Extreme Conservatism**

HDSA opposes unfair discrimination, cultural imperialism and religious fundamentalism and views them as negative forces in society.

###### **Consumption**

HDSA is aware that the 'culture of consumption' (the accumulation of material goods as a means of human fulfilment) is driven by a desire for profits by large corporations and is regarded by HDSA as a social ill.

###### **Environment**

HDSA recognises the current environmental crisis in which the world finds itself. The continued destruction of natural ecosystems, the effects of global warming, pollution, and over-consumption are unsustainable.

###### **Smoking**

HDSA recognises the anti social and unhealthy nature of all forms of smoking, and as a result will find active steps to discourage smoking.

#### **In Southern Africa:**

###### **Xenophobia**

HDSA is abhorred by the xenophobic violence that broke out in South Africa in 2008. The movement stands against xenophobia, violence and hatred of all kinds in all countries

###### **Zimbabwe**

HDSA is strongly opposed to the totalitarian nature of the ZANU PF regime in Zimbabwe. HDSA feels that the South African government's involvement in resolving the Zimbabwe crisis has been insufficient and finds this negligent considering South Africa's responsibility as a progressive democracy.

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<sup>1</sup> This gap is perpetuated in the interests of the global elite, the industrialised first-world and corporate capitalism.

### HIV/AIDS

1. HDSA will treat all chaverim equally, no matter what their HIV status. (At the same time, HDSA recognizes that it has a responsibility to all its chaverim and this will be taken into account - according to each situation - when dealing with a chaver who is living with HIV/AIDS).
2. HDSA supports HIV/AIDS education and activism in the wider community and encourage all its members to be involved in education and action against the HIV/AIDS crisis.
3. HDSA believes that education and action begins at home (before moving into the wider community) and therefore: will build age appropriate HIV/AIDS and sexuality related issues into its educational syllabi.
4. We applaud the decision of the South African government to provide anti-retrovirals to the citizens of South Africa. However we see the matter as one of urgency and implore the government of South Africa to ensure all citizens have access to anti-retrovirals.
5. HDSA regards its Madrichim as responsible enough to make their own decisions about their bodies and their relationships. HDSA discourages promiscuity but endorses the practice of safe sex, including use of condoms, for those who are sexually active.

### Corruption in Government

HDSA is distressed by the prevalence of corruption and a lack of transparency and accountability within our government structures.

### Dealing with the Education crisis

HDSA recognizes that there is an education crisis in South Africa and recognizes the right to education entrenched in the SA chukka. It will strive to educate chaverim on the unacceptable levels of education inequality in South Africa, and will work with NGO's, such as EE, and members of civil society to combat this crisis

## Chazon - Vision : The Kehilla of Habonim Dror<sup>2</sup>

The community of HDSA is one in which the value of equality is central. HDSA views its own community as a model for a better society.

*HDSA sees the following as vital in moving towards a better and more equitable world:*

- The provision of basic necessities such as health care, education, housing, food and equality before the law.
- Ending religious and ethnic conflict through dialogue, negotiation and compromise.
- The ending of prejudice.
- The promotion of democracy and condemning of oppressive regimes.
- Extending and strengthening the universal rights of the working class.
- Promoting sustainable development and environmental protection.
- Ending Third World debt (in the Jewish tradition of Shmita).
- Creating trading regulations that promote equality and third-world poverty reduction.

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<sup>2</sup> This section deals with the nature of the community we are trying to build, over and above those issues discussed in other pillars, e.g. the Jewish or Zionist character of the community.

- Enforcing the accountability of multi-national economic and political institutions in serving the interests of the many.

### Our Socialist roots

HDSA acknowledges its socialist past and recognises socialism as an ideology with similar intentions to those of HDSA. We recognise communal living and economic socialism as choices, which can be positive expressions of the values of equality, tolerance, trust, compromise and acceptance, amongst others.

### Democratic values

HDSA recognises participatory democracy as the system of choice in movement decision-making. HDSA recognises group consensus as a preferable alternative where practical.

### Zimbabwe

HDSA envisions a true and fair democratic society in Zimbabwe aided by direct non-violent South African involvement.

### Gender Equality

HDSA recognises the current gender inequality in the movement and will take active steps to correct it. Furthermore we recognize both the problems we have had in the movement with gender equality and the steps we have taken to rectify this, and commit further to continue the promotion of gender equality amongst the leadership of the movement.

### Environment

HDSA strives to reach a stage where all HDSA events are run with the use of environmentally appropriate products.

### Digital world

HDSA openly identifies with the Free Open Source Software (F.O.S.S) movement, which we feel echoes many of the values we espouse in the movement.

## **Bitzu'a - Action**

We strive to create an environment free of discrimination based on race, sex, gender, sexual orientation, and socio-economic status, which promotes:

- the inherent worth of all human beings as human beings
- meaningful, equal relationships between chaverim
- a non-materialist attitude towards property
- communal responsibility
- groups as a vehicle for individual growth and collective action
- empowerment through knowledge and education
- passion and a desire to improve the world
- individual self-fulfilment

HDSA recognizes the responsibility of each member to work towards creating a just and equal world. This stems from a belief that human beings have a fundamental responsibility to each other and the society in which they live. HDSA promotes the following methods as a means of achieving this:

- a. Education (both formal and informal)
- b. Social activism in redistribution of wealth, opportunities, knowledge, living standards and provision of health and other essential services to all.
- c. Protest against the actions of those groups or individuals, whether Government or other, seeking to perpetuate the societal ills mentioned above.

### Areas of interest

HDSA resolves to fulfil this pillar of its ideology by being socially active and aware in South Africa and ultimately as constructive and uplifting members of Israeli society.

### Our community's involvement

HDSA affirms that the SA Jewish community should take a leading role in the transformation process in South Africa. HDSA pledges to be at the forefront of this process of wealth and land redistribution, knowledge development, fighting poverty, unemployment, forging healthy relations between faith groups, taking active steps to combat discrimination of all kinds and the provision of education.

### HIV/AIDS

HDSA is aware of the current problem in Southern Africa and the world with regard to the HIV/AIDS pandemic. The movement acknowledges that HIV/AIDS is affecting millions of lives in Southern Africa and resolves to combat this epidemic through its HIV/AIDS policy.

### Environment

HDSA resolves to adopt environmentally conscious policies in all movement activities and to educate all age groups accordingly. Each ken must have a recycling programme implemented by the Bayit dwellers.

### Supporting organizations

HDSA actively supports the Social Justice Coalition in its efforts to ensure the upholding of the constitution of the Republic of South Africa as well as its call for an independent enquiry into the Arms Deal.

HDSA also pledges to support and work with Equal Education in their endeavours to ensure the aim to educate (as enshrined in the South African Constitution) is upheld.

### Zimbabwe

HDSA will create awareness in South Africa, and especially the movement, of both the current crisis in Zimbabwe and South Africa's lack of action.

### Digital world

HDSA undertakes to educate its members on the issues surrounding F.O.S.S (and its alternatives) and to promote a culture of using F.O.S.S software at movement offices, batim, and amongst its members

## **Section 4 - Bodies & Structures**

The movement is run by the various the bodies and structures into which the movement is broken down. They include the Hanhaggah, The National Va'ad-Poel, The Va'ad Machaneh, The Mazkirut and the Veida. This section details the functions, powers and make-up of each of these bodies.

### **4.1 The Veida**

The name of the highest controlling body of the movement shall be the Veida Artzit (National Veida) of the movement (referred to as the Veida).

#### **4.1.1 The functions of the Veida shall be as follows:**

- 4.1.1.1 To give effect to the aims and platform of the movement.
- 4.1.1.2 To constitute itself at least once within every 36 month period.
- 4.1.1.3 To define the policy of the movement; and frame regulations for the implementation thereof.
- 4.1.1.4 To investigate the distribution of membership throughout Southern Africa and equitably amend the status of kenim (as major centres or small centres) based on this distribution.
- 4.1.1.5 To publish a booklet of *Veida Resolutions*, which, when combined with this document, will be the stated ideology, platforms, procedures and implementations of HDSA.

#### **4.1.2 The composition of the Veida shall be as follows:**

- 4.1.2.1 The following may attend with voting rights:
  - 4.1.2.1.1 Every Boger who is a member of the movement.
- 4.1.2.2 The following may attend without voting rights:
  - 4.1.2.2.1 Every Shomer of the movement, who will be campaigned and may make proposals.
  - 4.1.2.2.2 The Manhig of the movement.
  - 4.1.2.2.3 The Shlichim / Youth Shlichim and youth workers of the movement.
  - 4.1.2.2.4 Invited guests and ex-members of the movement

#### **4.1.3 The Veida will be coordinated in the following manner:**

- 4.1.3.1 The Hanhaggah will elect a body - the Va'ad Veida, with a chairperson - consisting of between three and nine members to coordinate the Veida.
- 4.1.3.2 The Mazkirim of the movement will automatically be members of the Va'ad Veida.
- 4.1.3.3 The Va'ad Veida will take direction from the Hanhaggah electing it, in terms of matters to be dealt with at Veida.
- 4.1.3.4 The Va'ad Veida can decide which issues to prioritise for a meeting of the Veida.
- 4.1.3.5 The Va'ad Veida can choose which proposals to take forward to the Veida, and can also amend proposals with the consent of the proposer or group proposals with the consent of the proposers.

- 4.1.3.6 The Va'ad Veida does not have the power to take a proposal to the Veida that would have the effect of making the movement cease to exist.
- 4.1.3.7 The structure of the Veida, the debates and voting shall take place according to methodologies decided by the Va'ad Veida.
- 4.1.3.8 The Va'ad Veida can take decisions about the running of the Veida. The chairperson of the Va'ad Veida (Rosh Veida) has a casting vote.

#### **4.1.4 Voting & Resolutions at Veida:**

This section details procedures of voting at the Veida that supersede the ordinary voting system. This procedure is not comprehensive and the ordinary procedure detailed in section 6 should be used in the event of ambiguity.

- 4.1.4.1 Any proposal shall be presented to the Veida by the proposer and motivated by him/her. A series of 2 motivations and demotivations may follow. If there is no motivation aside from that of the proposer, the proposal is dropped.
- 4.1.4.2 Each member of the Veida shall be entitled to 1 vote. The chairperson of the Veida does not have a casting vote.
- 4.1.4.3 A 2/3 majority shall decide constitutional amendments, which are amendments to the ideology of Habonim.
- 4.1.4.4 A simple majority shall decide all other matters.
- 4.1.4.5 Voting shall be by show of hands unless the chairperson of the session or 2/3s of the members present request otherwise.
- 4.1.4.6 Any member of HDSA may bring a proposed resolution or recommendation to the Veida subject to it being presented within the guidelines of the Va'ad Veida.
- 4.1.4.7 Counting of the votes will be undertaken by 3 chaverim nominated by the chair of the session for that specific purpose. A revote may be called by the chair or by 2/3 of the chaverim present. If the count is not accepted after a third vote, the vote shall be placed aside.
- 4.1.4.8 In the case of a deadlock on the vote, the vote may be retaken up to a maximum of 3 times. If the deadlock continues after a 3<sup>rd</sup> vote, the proposed motion shall be set aside (see 4.1.4.10).
- 4.1.4.9 A voting member is entitled to abstain. If the number of abstentions could swing the vote, there is one revote. If abstentions could still swing the vote, they are ignored.
- 4.1.4.10 If the number of abstentions exceeds the number of votes, the proposal is discarded.
- 4.1.4.11 In the event of a vote being set aside, voters should be given time to think about the situation and discussions reopened at a later stage.

#### **4.1.5 The Veida will be composed in the following manner:**

- 4.1.5.1 A list of delegates from each ken must be submitted to the Va'ad Veida by no later than one week prior to the Veida.
- 4.1.5.2 The delegate/attendance lists shall be amended each day in accordance with de-registration.
- 4.1.5.3 The quorum at each session shall consist of 70% of attendees.

#### **4.1.6 Responsibilities of the Va'ad Veida after Veida**

- 4.1.6.1 The Mazkir Chinnuch is mandated to lead the va'ad Veida in compiling the new chukka into a well-worded, accessible constructive document within one month of the end of Veida.
- 4.1.6.2 Chaverim may still make proposals, which mandate certain structures within the documents.
- 4.1.6.3 The va'ad Veida send their interim draft to the Bogrim body after three weeks for comments on the wording of the Veida. The Bogrim body have one week on which to comment on semantic matters, but not on the content of the document itself. Content is decided on the Veida. After this week the Veida va'ad has one week to complete the final document.
- 4.1.6.4 Wording of specific ideological statements and stances must be put in the Veida exactly as they are stipulated in the vote.
- 4.1.6.5 It is up to each Veida to decide the time periods mentioned.

#### **4.2 The Hanhaggah**

The name of the administrative body of the movement shall be the Hanhaggah Artzit. This body is empowered to make practical decisions relating to day-to-day movement activities. These decisions may implement Veida decisions.

##### **4.2.1 The functions of the Hanhaggah:**

- 4.2.1.1 Give practical effect to the decisions of the Veida.
- 4.2.1.2 Appoint sub-committees with powers as they deem fit.
- 4.2.1.3 Receive minutes and reports from any acting sub-committees.
- 4.2.1.4 Control the receipt and expenditure of monies and the keeping of proper books of account.
- 4.2.1.5 Review the income and expenditure statements of the kenim, the national movement and the campsite.
- 4.2.1.6 Appoint auditors.
- 4.2.1.7 Appoint a finance committee.
- 4.2.1.8 Control the staff for the conduct of its work and maintenance of a proper office environment.
- 4.2.1.9 Monitor the activities of all major tafkid holders in the movement.
- 4.2.1.10 Appoint the Va'ad Machaneh and Va'ad Poel for Machaneh.
- 4.2.1.11 Appoint Roshim for national movement functions.
- 4.2.1.12 Appoint Mazkirim and other national tafkidim.
- 4.2.1.13 Determine the work of the Shlichim.
- 4.2.1.14 Ensure the general efficient running of the kenim.
- 4.2.1.15 Oversee the standard of Chinnuch in the movement.
- 4.2.1.16 Determine programs to Israel and the nature thereof.
- 4.2.1.17 Determine the participation of Habonim Dror in Zionist Elections in Southern Africa.
- 4.2.1.18 Represent Habonim Dror where necessary to the South African Zionist Federation and other Jewish communal, South African and international bodies.
- 4.2.1.19 Provide ideological leadership through dugma ishit.

- 4.2.1.20 Where necessary, the Hanhaggah shall appoint persons for special duties. Persons appointed shall have the power to nominate committees to assist them subject to the approval of the Hanhaggah.

**4.2.2 The Composition of the Hanhaggah is changeable and not fixed. In the main it shall consist of:**

- 4.2.2.1 Mazkir Klali who is also the chairperson of the Hanhaggah.
- 4.2.2.2 Other non-essential national tafkid holders. e.g.: Gizbar, S'gan Mazkirim.
- 4.2.2.3 Rosh Ken of Cape Town, Johannesburg and Durban (if applicable) as elected at Centre's Days.
- 4.2.2.4 S'gan Rosh Ken of Cape Town, Johannesburg and Durban (if applicable) as elected at Centre's Days.
- 4.2.2.5 Roshei Bogrim from Cape Town and Johannesburg. The Mazkir Klali, for these issues they will have to canvass Bogrim opinion, will present these Bogrim representatives with a chart of issues<sup>3</sup>.
- 4.2.2.6 Various others delegates to the Hanhaggah may be appointed based on their holding a national or local tafkid of importance.
- 4.2.2.7 Members with or without portfolio can be added to the Hanhaggah by the Hanhaggah or by a vote at a Centre's Day.
- 4.2.2.8 Movement Shlichim / Youth Shlichim and Youth Workers without voting rights.
- 4.2.2.9 The Manhig without voting rights.
- 4.2.2.10 Once the Machaneh Va'ad Poel is elected, they are added to the Hanhaggah with voting rights, subject to ratification by the Hanhaggah.
- 4.2.2.11 Every Shomer and Boger is entitled to attend a Hanhaggah without voting power provided that the session under discussion is not closed.
- 4.2.2.12 The Hanhaggah has the right to remove a member of the Hanhaggah if it has 75% agreement of all the members of the Hanhaggah.

**4.2.3 Meetings of the Hanhaggah:**

- 4.2.3.1 Meetings of the Hanhaggah will constitute the movement's biannual general meetings and will accordingly meet at least twice every year.
- 4.2.3.2 Members of the Hanhaggah will be expected to attend both meetings.
- 4.2.3.3 Other members of the movement have the right to attend any session of a meeting of the Hanhaggah that the members of the Hanhaggah do not deem a closed session. Members of the movement are however not required to attend meetings of the Hanhaggah.
- 4.2.3.4 The chairman of the Hanhaggah has the right to name any session closed.
- 4.2.3.5 If 50% of the member's request so a session any session can be named closed.

**4.2.4 Election of the Hanhaggah:**

- 4.2.4.1 All members of the Hanhaggah (except Mazkirim) shall be elected at Centres Days at Machaneh.
- 4.2.4.2 Mazkirim shall be elected at the second biannual meeting of the Hanhaggah.

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<sup>3</sup> This takes place at a meeting prior to Hanhagah where the Bogrim are able to vote on the issues presented. Shomrim are allowed to attend this meeting.

- 4.2.4.3 The candidates for Mazkir Klali shall be nominated and given a vote of confidence at the first biannual meeting of the Hanhaggah. The tafkid is thereafter granted subject to the acceptance of the candidate. If more than one candidate accepts, a deciding vote shall be taken at the second biannual meeting of the Hanhaggah.

### **4.3 The Mazkirim and the National Va'ad Poel**

Office bearers are people, who either professionally or voluntary, are *elected* to fulfil a specific tafkid. Unless otherwise stated, all office bearers hold their tafkidim for a period of one year. The movement has many office bearers, but only the most permanent and significant are listed below.

- 4.3.1 Manhig - an honorary ex-member of the movement residing in Southern Africa. The Hanhaggah appoints this tafkid.
- 4.3.2 Mazkir Klali - a professional person employed in the role of National Chairperson.
- 4.3.3 Rosh Ken - a person volunteering in the role of Chairperson of a ken.
- 4.3.4 Many other positions on the bodies mentioned are also filled in a non-compulsory framework including S'gan Mazkir, Gizbar, and Mazkir Chinnuch.

### **4.4 The Mazkirut**

This is the body responsible for the day-to-day running of the movement in each separate Ken.

#### **4.4.1 Powers of the Mazkirut**

The Mazkirut may only vote on issues pertaining directly to its own Ken.

#### **4.4.2 The Mazkirut shall consist of:**

- 4.4.2.1 The Va'ad Poel of the Ken (with voting rights).
- 4.4.2.2 The Rosh of each Shichvah (or group of Shichavot) from Garinim to Shomrim.
- 4.4.2.3 The Rosh of Meoravut
- 4.4.2.4 Any other positions that the Va'ad Poel of the Ken deems necessary.
- 4.4.2.5 The ken may request a position to be added to the Mazkirut at Kinnus by unanimous vote.
- 4.4.2.6 The Shaliach of the Ken (without voting rights).
- 4.4.2.7 Other Hanhaggah members from the ken with voting rights, subject to ratification by the Mazkirut

#### **4.4.3 Election of the Mazkirut**

Kinnus refers to the annual meeting held in each Ken with the purpose of electing the Mazkirut of that Ken for the forthcoming year.

- 4.4.3.1 The Va'ad Poel<sup>4</sup> of each Ken shall decide on the date of Kinnus.
- 4.4.3.2 All members of Bogrim, Shomrim and Sayarim (without voting rights) may attend Kinnus.

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<sup>4</sup> Consisting of the Rosh Ken, S'gan Rosh Ken, Roshei Bogrim and Shaliach of that Ken.

- 4.4.3.3 S'ganim are not elected by the Bogrim, but are chosen by the individual Roshim. The appointment of S'ganim at all is at the discretion of the Ken VP.

#### **4.4.4 Functions of the Mazkirut:**

- 4.4.4.1 Give practical effect to the decisions of the Veida.
- 4.4.4.2 Ensure the general efficient running of the Ken.
- 4.4.4.3 Provide ideological leadership through dugma ishit.

#### **4.4.5 Meetings of the Mazkirut:**

- 4.4.5.1 Shall take place at least once a month, or more frequently as decided by the Va'ad Poel of the Ken.
- 4.4.5.2 Consist of the members of the Mazkirut and any other Bogrim or Shomrim chaver who wishes to attend open sessions only (without voting rights).
- 4.4.5.3 Serve to provide a means of communication and cooperation within the leadership of the Ken.

### **4.5 The Va'ad Machaneh**

The name of the body elected to lead the Machaneh is the Va'ad Machaneh.

#### **4.5.1 Composition of the Va'ad Machaneh:**

- 4.5.1.1 Members of the Machaneh Va'ad Poel (with voting rights)
- 4.5.1.2 Roshei Shichavot (with voting rights)
- 4.5.1.3 S'ganei Roshei Shichavot (with voting rights)
- 4.5.1.4 Roshim of admin / food department of Machaneh (with voting rights)
- 4.5.1.5 Shlichim (without voting rights)
- 4.5.1.6 National youth workers (without voting rights)

#### **4.5.2 Functions of the Va'ad Machaneh:**

- 4.5.2.1 The Va'ad Machaneh is an autonomous body that has the right to determine how the upcoming Machaneh shall function provided it does not take any decision, which invalidates the constitution. It must implement the educational agenda of the camp.
- 4.5.2.2 The Va'ad Machaneh shall take its direction from the Veida, the Hanhaggah, and from previous Va'adei Machanot.
- 4.5.2.3 The Va'ad Machaneh may, at its sikkum meeting, make recommendation to the incoming Hanhaggah to adopt certain decisions as movement policy.

## **Section 5 - Membership & composition**

### **5.1 Membership**

5.1.1 Only persons living in Southern Africa who identify themselves as being Jewish and not subscribing to another religion may be members.

5.1.1.1 The definitions of a chaver are as follows:

- Tzair(a)/Tzairim/ot: a chaver who belongs to any shichvah in HDSA from Garinim to Shomrim
- Boger(et)/bogrim/ot: a chaver who belongs to a shichvah in HDSA that has graduated from Shomrim and who takes an active role in HDSA
- Channich (a)/Channichim/ot-a person whose well-being and education is under the responsibility of a Madrich. We recognise that there are Channichim who aren't chaverim of the movement as defined by outreach Channichim in townships etc
- Madrich(a)/Madrichim/ot: a chaver that takes a role in initiating, planning & facilitating activities in the movement and as such is responsible for the education and well being of other chaverim. Every Madrich must first be a Channich and partake in a Hadracha Seminar

5.1.2 A person is said to be a Chaver (member) of the movement if they:

5.1.2.1 Have attended the most recent Machaneh and paid the subscription fee and/or

5.1.2.2 Are involved in the movement's activities during the year and identify with the movement.

5.1.3 The Veida, Hanhaggah or Va'ad Machaneh can elect to rescind the membership of a chaver. This is called Blacklisting and lasts for one year from the date of the decision. The movement must designate someone to inform the blacklisted chaver. The blacklisted chaver can appeal the decision. After one year, the reinstatement of membership is not automatic. There can be an interview process or the period of blacklisting can be extended indefinitely.

5.1.4 The Hanhaggah has the right to reject any person from becoming a member of the movement.

### **5.2 Composition**

5.2.1 The movement consists of the following Shichavot

- 5.2.1.1 Garinim (Gr 2, 3 &4)
- 5.2.1.2 Shtilim (Gr 5 & 6)
- 5.2.1.3 Bonim (Gr 7)
- 5.2.1.4 Amelim (Gr 8)
- 5.2.1.5 Sollelim (Gr 9)
- 5.2.1.6 Sayarim (Gr 10)
- 5.2.1.7 Shomrim (Gr 11)
- 5.2.1.8 Bogrim (Matric, university and above)

5.2.2 From time to time an extra shichvah may be created to deal with a special circumstance of surplus Channichim.

5.2.3 Bogrim can be broken down as follows:

5.2.3.1 Bogrim 1 = Matric

5.2.3.2 Bogrim 2 = 1<sup>st</sup> year out of school (could be on Shnat/Machon)

5.2.3.3 Bogrim 3 = 2<sup>nd</sup> year out of school... etc

## **Section 6 - Voting Sessions**

This voting procedure applies to all votes taken outside of the Veida. The Veida voting procedure can be found under the Veida subsection of Structures. 6.1, the section on nominations only applies to votes applying to people.

Habonim strives to make its decision making process as democratic as possible. The voting procedure takes place in three stages, being nominations, motivations and de-motivations and voting.

### **6.1 Nominations**

- 6.1.1 Any voting chaver of the movement may nominate chaverim for a tafkid.
- 6.1.2 If that person is seconded by any chaver, they will be added to a list of nominees.
- 6.1.3 At the end of nominations any person on the list of nominees will be given the opportunity to scratch their names from the list. If chaverim present request so, the person scratching will be required to provide a reason.
- 6.1.4 Nominees may be added to the list until voting begins. After voting has begun, no person can be added to the list.

### **6.2 Motivations and de-motivations**

- 6.2.1 Each person on the list of nominees is given the opportunity to motivate himself or herself.
- 6.2.2 Nominees may send in a written motivation to be read by a chaver present at the meeting in the event that they are unable or ineligible to be present at the session.
- 6.2.3 In the event that a nominee is not present any other chaver may motivate the nominee.
- 6.2.4 A chaver may not be scratched from the list without their written or verbal or written consent unless one third of the voting members present request for a re-nomination. If there is no nominator and seconder, the nominee will be stricken from the list.
- 6.2.5 After motivations, chaverim will be entitled to ask questions to the nominees.
- 6.2.6 Once each nominee has motivated themselves they will be asked to leave the room.
- 6.2.7 The chair will request two motivations and de-motivations for each nominee.
- 6.2.8 Whilst the nominees are not in the room, the chair may grant time for managed discussion comparing nominees' strengths and weaknesses.
- 6.2.9 If a nominee would like to motivate or de-motivate any other nominee, they may approach the chair and request to return to the room before the rest of the nominees.

### **6.3 Voting**

- 6.3.1 The highest-ranking person present is the de-facto chair co-ordinator of voting, but may appoint another person for any session.
- 6.3.2 Only Bogrim are entitled to vote for matters concerning the Va'ad Machaneh or Hanhaggah positions; however Shomrim are encouraged to attend the voting sessions. The Graduation Ceremony does not affect the Shomrim's right to vote while at Machaneh. Shomrim may vote for matters concerning the Kenim and their presence should be accommodated for.
- 6.3.2 All nominees are entitled to vote.

- 6.3.3 No person may vote who was not present for a substantial portion of the discussion preceding the vote.
- 6.3.4 Shlichim, Youth Shlichim and Youth Workers are not entitled to vote.
- 6.3.5 The Manhig of the movement is not entitled to vote.
- 6.3.6 Foreigners who are not members of the South African movement are not entitled to vote.
- 6.3.7 Every person entitled to vote shall have one vote. The chairperson has one ordinary, non-casting vote.
- 6.3.8 At meetings of the Hanhaggah Bogrim Reps/Roshei Bogrim have 2 votes on behalf of their Bogrim when they have been given a clear direction from their Bogrim, and 1 vote in their personal capacities.
- 6.3.9 The chairperson and one additional chaver (can be a Shaliach) shall count the votes. After each vote the chairperson shall announce the results. In the minutes, all voting figures are recorded (including the total number of votes available). Voting results relating to people shall be minuted under a closed section.
- 6.3.10 In the event of the chair standing for a position (s)he must select an alternate chair for the session and may not count the votes.
- 6.3.11 No bodies under the Vaida can take any decision that contravenes the constitution.
- 6.3.12 All matters are decided by a clear (50%) majority.
- 6.3.13 In the case of a clear majority not being present, the person with the least number of votes shall be dropped from the ballot and the vote retaken. This procedure should be retaken until a clear majority is reached.
- 6.3.14 In the case of three people running for a position the vote should be taken three times head to head between each combination. The person who wins two of the three votes has the clear majority. If there is no such person, the vote is retaken between all three people and is decided by simple majority (the largest number of votes, regardless of percentage. This is known as the Golding Anomaly.
- 6.3.15 A voting member is entitled to abstain. If the number of abstentions could swing the vote, a revote is called. If the number of abstentions could again swing the vote these are ignored in the vote counting.
- 6.3.16 If abstentions account for more than 50% of the vote, a revote is called. If, during a second vote, abstentions still account for more than 50% of the vote, it shows a lack of confidence for all candidates/options and nominations should be reopened.
- 6.3.17 In the case of a draw the discussion should be reopened.
- 6.3.18 Voting shall be by show of hands unless the chairperson otherwise directs or unless 2/3 of the voting chaverim request so.
- 6.3.19 Voting which relates to people shall be done with eyes closed, heads down.
- 6.3.20 There will be silence during the taking of a vote.
- 6.3.21 A member may not vote by proxy under any circumstances ever.
- 6.3.22 A revote may be taken when 2/3 of the voting chaverim at a session request it. A revote may be taken a maximum of 3 times. Thereafter the issue will be set aside.
- 6.3.23 A revote requested at any time after a meeting of the Hanhaggah may only be taken under a full consensus from all voting Hanhaggah members. The Mazkir Klali is empowered to resolve these issues.
- 6.3.24 The winner of any vote has the option to accept or decline after the outcome has been announced. If the person requests, the voting body is entitled to grant a period of set length to give time to decide. A person cannot accept a position at a ken vote that does not constitute a final vote.

- 6.3.25 In the case of a person not accepting directly after a vote, or in the case of a 'ken' vote, a second and third option should be voted in. In the case of a 'Golding' anomaly, the person with one 'win' automatically takes second place.
- 6.3.26 In the case of only one person running for a position, a vote of confidence is taken. Voters may vote confidence or abstain. 50% confidence is required. This applies to second and third choices etc.

## ***Section 7 - Constitutional Amendments & Interpretation***

- 7.1 Alterations and/or amendments to this Constitution may only be made at a properly constituted meeting of the Veida.
- 7.2 Sections 2, 3 and 4 may be changed by a 2/3 majority decision of the Hanhaggah.
- 7.3 In the event of any dispute arising from the interpretation of this Constitution, the decision of the Veida shall be final. When the Veida is not in session, the Hanhaggah may rule on the issue.

## ***Section 8 - Income and Property***

- 8.1 The movement must keep records of everything it owns.
- 8.2 The funds within HDSA shall be directed to the furtherance of the movement's objectives.
- 8.3 The movement shall not be permitted to distribute its profits or surpluses to any person including members and office bearers.
- 8.4 The only time it can give money to members or office bearers is when it pays for work that a member or office bearer has done for the movement. The payment must be reasonable compensation for the work that has been done.
- 8.5 A member can receive money back from the movement for expenses that she or he has paid on behalf of the movement.
- 8.6 Members or office bearers of the movement do not have ownership rights over moneys, objects or property belonging to the movement solely by virtue of their being members or office bearers.
- 8.7 The movement shall be entitled to purchase, sell and otherwise deal with property, both moveable and immoveable, for the objectives as specified in this Constitution.
- 8.8 The movement shall utilise its funds for investments for the objectives set out in this Constitution, and for the acquirement of property when required to further carry out such aims.

## ***Section 9 - Finances***

- 9.1 The movement shall have in its employ an accountant who will be responsible to audit, manage and check on the finances of the movement.
- 9.2 The movement's funds shall be kept in a bank account in the name of the movement. In a case where this is necessary, the movement may open more than one bank account to hold funds that are used for different purposes.

- 9.3 Whenever funds are withdrawn from the bank account, two signatories must sign the withdrawal or cheque. Signatories are decided by the Mazkir Klali in conjunction with the accountant.
- 9.4 The financial year of the movement ends on the 31<sup>st</sup> of February.
- 9.5 The organisation's accounting records and reports must be ready and handed to the Director of Non-profit Organisations within six months of the financial year-end.
- 9.6 If the organisation has funds that can be invested, the funds may only be invested with registered financial institutions. These institutions are listed in Section 1 of the Financial Institutions (investment of Funds) Act, 1984. The organisation may opt to get securities that are listed on a licensed stock exchange as set out in the Stock Exchange Control Act 1985. The organisation can and should approach different banks to seek advice on the best ways to look after its funds.

## ***Section 10 - Affiliations***

- 10.1 HDSA is an affiliate member of the South African Zionist Federation with the rights and duties of such a member.
- 10.2 HDSA is an affiliate member of the South African Zionist Youth Council with the rights and duties of such a member.

## ***Section 11 - Dissolution/Winding-up***

- 11.1 The movement may choose to close down if three quarters of the voting members present at a meeting convened for such a purpose are in favour of doing so. This meeting requires the attendance of every member of the Hanhaggah and all office bearers, including Shlichim and the Manhig. The voting procedure will run according to that of a Veida.
- 11.2 If the movement closes down it is required to pay off all of its debts. After doing this, if there is money or property left over it should not be paid or given to the members of the movement but rather given in some way to another non-profit movement that has similar objectives. This can be decided at a meeting such as discussed in resolution 11.1.

